

Satan's, when he offered to give him the kingdoms of the world.

As Jesus showed his wonderful power over men in seating them easily in the way which he desired, so now he shows his power over them by sending them home, when they were all excitement to proclaim him their king.

He first sends away the disciples. He does not tell them what he is going to do. When they had entered into the boat and started across the sea then he sent the multitude away from the mountain side that they might go home.

When the disciples and the multitude were gone Jesus retired to the mountain to pray, and, as he did on other occasions, he spent the greater part of the night in prayer. Did you ever do that? Have you ever counted up the time that you spend each day in prayer? Most of us give very little time to holding communion with our Father.

While he was praying the disciples were in their little boat and a storm had arisen on the sea and the wind was against them as they rowed. The violence of the storm is shown by the fact that after nine or ten hours of rowing they had gone only three or three and a half miles. They were about half way across the sea.

No doubt the disciples felt that they were cut off from his help by the darkness, the storm and the sea. But while he was praying he was watching them. When he felt that they had toiled long enough he went to them. At first they were frightened. When he spoke their fears vanished. When he entered the boat with them the storm ceased, and immediately they were at their journey's end.

"It is a parable and a prophecy of the perpetual relation between the absent Lord and the toiling Church. He is on the mountain while we are on the sea. The stable eternity of the heavens holds him; we are tossed on the restless mutability of time, over which we toil at his command. He is there interceding for us. Whilst he prays he beholds, and he beholds that he may help us by his prayer. The solitary crew were not so solitary as they thought. That little dancing speck on the waters, which held so much blind love and so much fear and trouble, was in his sight, as on the calm mountain top he communed with God. No wonder that weary hearts and lonely ones, groping amidst the darkness, and fighting with the tempests and the sorrows of life, have ever found in our story a symbol that comes to them with a prophecy of hope and an assurance of help, and have rejoiced to know that they on the sea are beheld of the Christ in the sky, and that the darkness hideth not from his loving eye."

Out of the darkness came the Master's voice and it brought comfort and relief to them, though they had not been able to recognize his countenance. In all of God's providential dealings with us we may hear the Saviour's loving voice speaking to us, if we will only listen. As soon as the disciples recognized the Master they gladly received him into their little boat. At once their troubles were over, for "Immediately the ship was at the land whither they went."

There are some who looked for Jesus the next morning where he had been the day before, and not finding him they concluded that he had returned to Capernaum, and followed him there.

When they had found him, they asked how he had come from the other side of the sea. As in many other cases the Saviour did not answer the question directly. His answer is practically the answer to another question which he implies. It is as though he had asked them "Why have you come

seeking me?" and had then answered it by giving the real reason, which they probably would not have given. They had eaten of the bread the day before and had their hunger satisfied, they had come to see if he would give them something more. They may have still had in mind the thought that he might become king, and they would like to be recognized by him as those who were interested in him.

Jesus tells them that these earthly things ought not to occupy the first place in their thoughts. There are things that are far more important. In another place he said: "Seek ye first the kingdom of God and His righteousness." Here he calls it "the need which endureth to everlasting life." For this food they were to labor, so as to show their desire for it, and yet it would be the gift of the Son of man.

These people understood in part what Jesus meant. They did not understand that salvation is a gift of God, but felt that it was to be bestowed in return for what they might do. There was something for them to do, but it was very different from what they expected. He tells them that all that is needed is to believe on him, for he is the one that God has sent as the Saviour.

It was very hard for the Jews to acknowledge that Jesus was the promised Messiah. Notwithstanding the fact that they had witness and had had a part in the miracles of the previous day, they demand of him some sign that would be an outward proof that God had sent him. They say that when God sent Moses he had the manna as the proof of his commission. Jesus said that Moses did not give them the manna. God gave that, and He was ready now to give that which was far better; for the Father was ready to give the true bread from heaven.

They realized that this blessing of which he was speaking was desirable and wanted to have it, though they did not seem to realize just what it was. Jesus answers their request for the bread by telling them that he is "the bread of life." He is elsewhere called the water of life. He says that those who come to him, that is, accept him as their Saviour, shall have neither spiritual hunger nor thirst. They shall have all their wants supplied.

Jesus reminds them that though they have seen him they have not received him. If they were not willing to accept the proof he had already given them, there was none other to be given them.

Jesus says that all that the Father had given him would come to him. But for fear that they might say they did not know whether they had been given to him, as they could not know the will of the Father, he tells them that he will receive all that come. They have to do only with their own wills in the matter.

"Him that cometh to me I will in no wise cast out." With this gracious promise no one need despair.

"Just as I am without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come."

THE FINE ART OF GETTING ATTENTION.

"I don't quite understand it," said the teacher to his superintendent, "but somehow I seem unable to get the attention of those boys."

The superintendent considered for a moment, and then remembering that the teacher was an architect, he said, "Do you often try pencil and paper in class?"

"No," said the architect with a little look of surprise, "I think I have never tried that."

"Well," said the superintendent, "you know how to draw. Boys of the age such as you have in your class like to look at things. There's a wonderful pull on the attention in a pencil working over a sheet of paper. Why not try that some day?"

A week later that teacher came to the superintendent with an elated look on his face. "I tried that scheme," he said, "and I tell you it did work! We were studying about the Temple today, and I sketched a ground plan of it, and told the boys something about the construction of the building."

"Yes," said the superintendent, "I noticed that their heads were all bunched close together over your paper, and I thought you were getting on."

"I should say so!" exclaimed the teacher, "I hadn't the slightest difficulty in getting their attention, and I'm going to try that same plan again."

What was the secret of attention in this case? The teacher had something of interest to those boys, and when that something was exhibited, the interest was also exhibited.

This is the law of attention. We do not get the best attention by mere command. We get it by interest. What you get by command may be only a certain bodily facing toward the thing that you are about to try to impress upon the pupils. That may not be real attention at all. Miss Margaret Slattery has told a delightful story of a boy who gazed so fixedly at her during one of her talks that she could hardly understand why he listened so closely. After the meeting she called the boy to her. "You seemed very much interested today," she said, "What was it you liked so much?"

"It went up and down five times!" exclaimed the boy quickly.

"What went up and down?" said Miss Slattery in amazement.

"Why," said the boy, "that fly on your sleeve."

This was attention, but it was not the kind that Miss Slattery was hoping to get.

The teacher ought to keep in mind the fact that there are two kinds of attention—voluntary and involuntary. The second is far stronger than the first. If you can get a class to give attention without any conscious effort on their part you are holding them in the most effective way. If you have to secure attention by urging and by constant nagging, you are not interesting the class.

It is tremendously worth your while to learn how to get this involuntary attention from the pupil, because without either that or the attention forced by the will, there is no possibility of any real teaching. You have not done any teaching unless you have secured attention.

In view of this undeniable fact in the teaching process a teacher must learn how to get attention, whether he thinks he can or not. One of the first steps is to keep clearly in mind that attention does come through interest. We must discover what it is that will really interest those who are sitting before us as pupils. That may not mean the thing that would interest us. Often we fail to get attention because we try to set forth as vividly as possible something that is very captivating to us, but not at all so to the pupils. We must know what their mental interests really are before we can draw the eye and the mind and the ear to that condition which we call attention, or the stretching out toward an object. It isn't just enough to have a passive kind of order and quiet in the class. You may have orderly bodies, and very disorderly and wandering minds before you. A teacher is often deceived by mere quiet

into supposing that there is attention when there is only dull silence. Attention is an active, not a passive state of mind.

With classes in the early teens you are pretty sure to be able to get attention by a picture, or by an object, or by a striking story that you tell without any uneasiness or overurgency, or any disclosure of anxiety about getting attention. That story ought to be designed to lead on steadily toward the lesson, and before the pupils know it, you are all together thinking about the lesson itself. It is nearly always safe to begin with a story, or incident; and some teachers when the class has become used to giving attention like to begin with a mind-quicken question.

For a start in teaching the lesson for March 4th, you will find, for example, in almost any collection of missionary biographies remarkable incidents of God's care under what at first seemed to be overwhelming difficulties. Life stories grip attention wonderfully.

In opening the lesson for March 11th I would tell of a real contrast that you have seen in two lives, one devoted to the struggle for money, the other to simple service for others, and ask the class to tell which is the ideal life, and why. You may not get opinions pointing all one way. If you don't that's a fine chance for discussion leading up to the thought of putting Christ first.

For the temperance lesson I would start with some good graphic charts showing the fearful comparison of our national expenditures and other facts about drink. My son of sixteen who has a class of difficult younger boys had a fine lesson in November on the basis of charts to start with. You can get such material from the Presbyterian Board of Temperance, Conestoga Building, Pittsburg, Penn., or from the Pennsylvania Sabbath School Association, Philadelphia. These charts are wonderful attention grippers.

For the review I very strongly favor trying a written review in the class, the teacher supplying pencils and paper, and everybody busily at work for a half hour answering questions—not awfully hard ones—dictated by the teacher. The intensity with which a class will go at this solves the attention problem for that day. And the pupils learn to like that rounding up of the quarter's work.

And now if you have paid attention so far, you're excused while we all start out to put some of these hints into practice! — The Westminster Teacher.

"TRAINED WORKERS."

The New Teacher Training Course.

There is a very decided consensus of opinion today that the greatest need of the Church in accomplishing her mission of religious education is an adequate system of training for officers and teachers in local Sunday-schools. This opinion does not underestimate the overwhelming importance of spiritual equipment and evangelistic zeal in Sunday-school work. These are known to be absolutely essential for fruitful service, and are taken for granted in the consideration of the agencies and methods which shall be used. Nor is there any disposition to minimize the value of the great and sacrificial service which has been rendered in our Sunday-schools by the multitudes of able and devoted teachers who have not had the advantage of special training. As a matter of fact, the successful Sunday-school teachers in our churches today are among the first to recognize the urgent need of better training.